/228 cont./

539 On the way Yasý lagged behind, for he had found a girl whom he married. -- The mother sent Cuarahý to fetch his brother. Cuarahý observed that this was a bad girl, freed his brother from these bonds, and led him away to the gates of heaven, where Nhande-Sý was already waiting for her sons.

The three desired admission into heaven, but Nhande-Rú-Vussú refused because the boys were not his. He became violently angry and scolded mother and children. They, however, did not cease begging. God finally took pity on his wife and let her into heaven, but not the boys. --

Cuarahý and Yasý returned to earth. In doing so, they met their father, Curussú-Nheengatú. He created a new heaven for his sons, where they can live throughout eternity. --

/229/ Cuarahý was henceforth called Nhanderykeý. Curussú-Nheengatú made a cross and placed rings around it. Every day he added a new ring until the earth was finished. -- He was assisted in this work by his wife, Ivotý (flower), who bore this name because she suckled her children with nectar instead of milk; for her breasts were flowers, not like the breasts of other women. She is also called Maritĩ.

778 The human body with outstretched arms is the image of the
• 826 cross. --

776 The Caiuás picture Nhande-Rú-Vussú, Curussú-Nheengatú, and Nhanderykeý as adorned with feather diadem and feather belt, the gourd rattle in their hands and the lip-plug in their
[778] lower lips. Curussú-Nheengatú, in addition, has a cross on his chest. -- Therefore these objects are sacred and are called "things of our lord." --- /Fig. 8 appears here./

776 Nhande-Rú-Vussú has a daughter who is called Tupa-Sý.
539 She was abducted and married by Mbaé-Yara (lord of things).
829 Many children issued from the marriage. Mbaé-Yara, also
191 called Mbaé-Rú (father of things), is the creator of the nations. He created them in the following way: He beat one of his sons so violently that his tongue became dislocated and he began to speak Portuguese; he became the ancestor of the Brazilians.

2: Schaden--26 E-4,5 (1946-1954) 1962 SM4 Guaraní SM4

Chapter II
Physical Aspect

"Measure, only when dead, in order to see the size of the grave." This attitude, encountered among the caboclos, has already also passed over to the Guaraní. Many of the Mbüá of western Paraná refused to permit anthropometric measurements, saying that measuring the body of a person is enough to make the latter begin to pine away. In Amambaí I participated in the funeral of a Kayová child: before the grave was opened, the father took the measurement, breaking a pole to the length of the body.

It is feared that the researcher, with his measurements, will make black magic against the individual. Men and women not infrequently become so terrified during the process that their sweat runs over their bodies. The persecution mania that dominates a large part of the Guaraní becomes apparent there. In Araribá, where I measured almost all of the adult Indians, the family heads would gather afterwards, in the evenings, at the chief's house to discuss the matter. In the opinion of some optimists I had taken the measurements in order to send them clothes, others would say it was in order to make pictures, others thought it a matter of military conscription, and others, finally, that it was "in order to finish us, who are already very few." This is an explanation, incidentally, that agrees very well with the afflicted spirit of the Guaraní.

In Paraná I collected the measurements of 26 Mbüá, 17 men and 9 women. At the post of Araribá the measurements covered in all 25 Ñandéva, 9 men and 16 women. The material will be analyzed in a special article. I did not take any measurements in the other settlements, out of fear of endangering the work of cultural anthropology.

Concerning the descriptive or somatoscopic characters of the Guaraní, it is difficult to establish a tribal type. There are some, especially Ñandéva, whose features are so markedly Mongoloid that it is almost impossible to distinguish them from Japanese individuals.

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142 During the last war the Paulista police arrested several Mbüá as spies, /26/ thinking they were Japanese from the coast. The Mongoloid features make many appear much younger than they [144] actually are. Individuals of the "caboclo" type are common among the Ñandéva, without one's being able to determine in them any degree of mixture with Caucasoid elements.

142 826 The color of the skin varies on a rather broad scale between the extremes of light brown and dark brown, with bronze shading, and not a redish one, even though the Guaraní themselves sometimes claim to be pytã, i.e., red. Among the Kayová I found some with the color of dark mulattos. Light individuals exist in [551] the three subgroups, but they are more frequent among the Ñandéva; the extreme case is that of the family of Joaquim Branco of the Paulista coast, who owe their Portuguese name to the color of their skin./Port. branco, "white"/. In southern Mato Grosso the Kayová give the Ñandéva the name Mbaíry avá, a term for which I ob- [144] tained the translation "white Indian." There is no indication that the light skin is due to crossing with foreign people of Caucasoid origin. It has not been possible either for me to verify any Negroid [143] influence that would explain the very dark color of some -- in Rio Branco, the wife of a Mbüá gave birth successively to three albino children with "blue" eyes.

In any case one does not notice any uniformity in the skin [551] color, even within the different subgroups. The Indians themselves are conscious of this; in the Mbüá village of Rio Branco I met a woman with the name of "Papaídjú," with reference to her light skin, and another one called "Nï-ï," because of her dark color.

142 The hair is in general very black and smooth, but there are also individuals who have reddish chestnut and somewhat wavy hair. I have met no old people with white hair, but some, seventy or more years old, with slightly gray hair. The hairs of the beard, incidentally very sparse, begin to lighten a little earlier. The hairiness of the body is almost null.

/89 cont./

846 them all for people. The story is analogous to that of the odjépotá
825 of the anta, which refers to the resguardo of the young girl who is
773 menstruating.
[881] The change in the conditions of life, along with the desire
846 to avoid criticism and mockery on the part of foreign individuals,
178 brings about the decline of the masculine post-parturition. As it is not always possible to interrupt the work in the clearing until the umbilical cord falls off, that is, for a week or more, they stay at home only two or three days, /90/ and they no longer take the danger of the odjépotá so seriously either. The fear seems to
[881] continue quite actively, however, with regard to the menstruating girl. Concerning the maternal resguardo, it seems to be subject rather to augmentation, possibly as a consequence of acculturation.
846 Among the Ñandéva of Araribá I was told that the mother who,
178 instead of staying at home, goes out into the forest is exposed to
825 the same dangers of enchantment that hang over the girl in her puberal eclosion. A man-beast would attract her and would not
[826] leave her for many years; she would be "hairy like an animal," odjépotá (victim of sexual enchantment), and dangerous for other human beings. It seems to be a matter of a process of the transference of beliefs to an analogous situation because of a previous change in behavior.

881 There are few aspects of his culture about which the Kayová maintains such rigorous secrecy as he does concerning the practices
[609] that integrate the initiation of the boys. It is affirmed that up to
[304] now they have not allowed any foreigner to be present at these ceremonies, whose culminating point is the piercing of the lower
[178] lip. The Ñandéva nowadays do not know the practice, while the
[184] Mbüa do not take it as the center of ceremonial elaboration.

It is much easier to obtain information about the observances that mark the biological maturation of the feminine element. While the initiation of the boys constitutes an event of profound religious significance, that of the girls is, in essence, reduced to a certain number of prescriptions of "resguardo," of prophylaxis, in order to prevent the menstruating girl from exposing herself to

/118 cont./

What is /119/ presented in these pages is that of the village of Rio Branco, collected principally from the lips of my friend Capitão Francisco, who, although he does not use the title fianderú, is a family chief with an active and intense religious life.

For the Mbüá, according to the source indicated, the human being is divided into txeretẽ ("my body") and txeñeẽ (my spirit, or in literal translation, "my tongue" or "speech"). In spite of this summary designation for the soul, there is the idea of plurality, in consequence, we might say, of an attempt at analytical comprehension of txeñeẽ from the point of view of its qualities and inclinations. In contrast to what is given for the Ñandéva, the biotic tendencies of man do not constitute an "animal" soul of the individual for the Mbüá, as Cadogan also observed in the group studied by him (12).

12. /From p. 151 of the original source./ Cadogan, 1952, p. 33.

The Mbüá (Rio Branco) admit the existence of three souls in each individual, two good ones and one bad one, which are manifested through communication, that is, by means of language and a process that we might call comparable to telepathy. The bad soul and one of the good ones produce good representations or manifestations relative to other persons, who may be found in the vicinity as well as at great distances. It is therefore a matter of the person in his relations with other human beings. The third human soul, a kind of protector spirit, has charge of the individual's safety, for example, keeping watch over him when he is asleep alone in the forest. It is not, as it might appear, a being distinct from the man, as the Christian Guardian Angel is, but an integral part of his person (somewhat like the demon of Plato) and is likewise called ñeẽ. It is even the first of the three souls sent by God, like, say, the initial nucleus of the personality.